# Unit Five

# *Sacraments of*

# *Healing and Service*

Through the sacraments Christ calls us to be our best selves and share that happiness with others. These sacraments are key if we wish to love as Jesus does and become our better more Christ-like selves.

# 5.1 Sacrament of Penance

Key Concept

Jesus, the physician of our bodies and souls, has willed the Church to act in the power of the Holy Spirit to continue his works of healing. (1421)

Key Terms

Penance Contrition

Confession Anointing of the Sick

Satisfaction Sacrament of Penance

Absolution Perfect Contrition

Indulgence Imperfect Contrition

Compensation Temporal Punishment

Outline

**Why We Need the Sacrament of Penance**

1. If our sins are forgiven at Baptism, why do we need reconciliation?
2. The totality of the Christian commitment—become our best most Christ-like self in eternity cannot be grasped, much less lived in one moment.
   1. Christianity is a process not a point.
   2. We will sin—miss the mark.
   3. Our egos will defeat us in our pursuit of joy and contentment.
   4. We were created to grow in age and grace.
3. Our conversion is an on-going process—a post payback experience requiring commitment.
   1. Interior Penance refers to a conversion in which we acknowledge that we have not loved as Jesus loves; we have failed to be our better more Christ-like self.
   2. Without interior penance our practice of the Faith will become sterile and superficial.
4. There are many ways that we can act on our need to reconcile with God. (1435-1439)
   1. Daily prayer
   2. Frequent participation in the sacraments
   3. Study of Sacred Scripture
   4. Observing the seasons of the liturgical year. *Lent*
5. The process of conversion and repentance is most fully and sacramentally experienced in the Sacrament of Penance.

**The Sacrament of Penance**

1. **Sacrament of Penance** is the sacrament for the forgiveness of sins committed after Baptism. *(Woman caught in adultery)* (1422-1498)
2. This is the only ordinary way of reconciling with God and Church.
   1. Sin is the failure to be one’s better self.
   2. When we sin we diminish ourselves by failing to live as the persons we were created to be.
   3. When we sin we deny ourselves the happiness that we crave.
3. The Sacrament consists of three acts of the Penitent:
   1. **Contrition** refers to a sorrow for a sin that we now detest and a resolution not to sin again.
      1. **Perfect Contrition** is motivated by loving God above and before all else.
      2. **Imperfect Contrition** is motivated by the repulsion of the sin or fear of damnation.
   2. **Confession** refers to disclosing the sin to the priest within the context of the sacrament.
      1. Confession helps us to take responsibility for our sins by admitting their reality.
      2. All mortal sins must be confessed, even those done in secret.
   3. **Satisfaction** refers to repairing the consequences of sin.
      1. **Compensation** refers to repairs made with those who have been harmed by the sin.
      2. Compensation should be offered in a way that does not produce further harm.
      3. **Penance** refers to satisfaction due God. Said penance is intended to help the penitent live a more Christ-like life.
4. Theology of the Sacrament of Penance
   1. Only God can forgive sins
      1. Since Jesus is the Son of God, He could and did exercise the authority to forgive sins. (MK 2:5-7)
      2. Jesus authorized his apostles to forgive sins in His name. (JN 20:21-23)
   2. Minister of Penance acts in the person of Christ in accord with the authority vested in the Church by Christ.
      1. The minister of Penance is the bishop and priests to the extent that they have received faculties.
      2. Certain grave sins that result in excommunication are reserved to the episcopacy.
5. The essential rite of penance is absolution. **Absolution** is the prayer by which God’s forgiveness for sin is conferred in Christ’s name by the bishop or priest.
6. The spiritual effects of the Sacrament of Penance include:
   1. Reconciliation with God
   2. The restoration of Grace.
   3. Remission of eternal punishment for mortal sins.
   4. Remission at least in part for temporal punishment from sin.
   5. Peace and serenity of conscience
   6. Spiritual consolation and contentment.
   7. Strength to resist future sin. (1471-1473)
7. An **Indulgence** is remission before God of temporal punishment due to sin whose guilt has already been forgiven.
   1. All sin entails an unhealthy or inordinate attachment to something loved more than God.
   2. We must be purified of such attachments either here or after death.
   3. This purification is called **temporal punishment** because it lasts only until the soul is purified and is not eternal.
   4. An Indulgence is a way of satisfying temporal punishment before death.
   5. It may be done on behalf of oneself or another who is dead.

The Examination of Conscience

1. A daily examination of conscience is an essential part of the Catholic life. If you don’t think you need to go to Confessions, then you’re not examining your conscience.
2. A medical model may serve as a better approach than the legal model.
   1. In the legal model, the tendency is to try to avoid responsibility by denying the sinfulness of the act.
   2. The healthcare models asks us to think of it as you would a disease. If you had a disease, wouldn’t you want a cure?
3. There are many specific models to guide on in the examination of conscience.

Exercise

Find an on-line model for the examination of conscience.

Review

1. What is the difference between perfect and imperfect contrition?
2. What is the difference between temporal and eternal punishment?
3. What is the essential rite of Penance?

5.2 The Anointing of the Sick

Key Concept

Jesus, the physician of our bodies and souls, has willed the Church to act in the power of the Holy Spirit to continue his works of healing. (1421)

Key Terms

Anointing the Sick Cure

Healing

Outline

Why Do Bad Things Happen?

1. Perhaps the most common reason to deny the existence of God is sickness and other evils especially when they befall good people.
2. If there is an all-powerful good God, then why do we suffer?
   1. God does not will evil, but permits it in order to allow for autonomy in the creation. *Pleasantville (the movie)*
   2. Suffering reminds us that things in this life are transient, incomplete, and imperfect.
   3. Suffering is a reminded to focus on God and the eternal.
3. It is a long standing Catholic tradition to offer our suffering for the benefit of others.

Anointing the Sick

1. **Anointing of the Sick** is the sacrament in which the Church commends those who are ill to the suffering and glorified Lord. (1499-1532)
   1. This sacrament reminds us of the frailty inherent in this life.
   2. It invites us to unite our suffering to that of Christ’s suffering as an act of faith, hope, and love made in genuine humility.
   3. This sacrament reminds us that only in the resurrection are we finally and fully free of the deprivation of sin
2. The essential rite of the Anointing of the Sick consists of the anointing of the forehead and hands with oil.
   1. The minister of this sacrament is a bishop or priest.
   2. Any baptized Catholic in danger of death is encouraged to seek the sacrament.
3. The spiritual effects of the Sacrament include:
   1. Unite the sick person to the passion of Jesus.
   2. Offer strength, peace and courage so that one might endure in a Christian manner.
   3. Forgive sins when the sick person cannot obtain it in the Sacrament of Penance.
   4. Restoration of health if it is the will of God.
   5. Preparation for passing into eternity.

Cures and Healing

1. The goal of the sacrament of the Anointing of the Sick is healing, which may or may not include a cure.
   1. A **Cure** refers to a remedy for illness or injury leading to a restoration of good health.
   2. A **Healing** refers a renewed perspective concerning health in this life.
      1. This brings to mind the realization that happiness in this life is tentative, incomplete, and imperfect.
      2. And the recognition that health can only be permanently, completely and perfectly had in eternity.
2. God sometimes cures people in miraculous ways in order to authentic the message of redemption.
   1. These cures are do not indicate that the recipient is any more loved by God than those who are not miraculously cured.
   2. The effect of the cure is fleeting as we will all face death at some point. *Jesus raised Lazarus, but he did die again.*
3. If, when we die, we enter heaven, then nothing else will matter.
   1. The goods of this will have no value unto themselves except if they contributed to our falling in love with the Divine.
   2. This doesn’t mean we should neglect our responsibilities in this life, but see them in the perspective of eternity.

Exercise

How does the suffering of Jesus on the Cross exemplify the power and purpose of suffering?

Review

1. Why does God permit suffering?
2. How can suffering have a transcendent value?
3. What is the essential rite of the Anointing of the sick?

# 5.3 Vocation to Holy Matrimony

Key Concept

Marriage and family creates the basic unit of all societies and it plays the most significant role in the pursuit of happiness. The goal of social justice, the actualization of the common good, is largely attained or lost in the realm of marriage and family.

Key Terms

Theology of the Body Family

Bilateral Proactive Family

Reactive Family Fecundity

Outline

Theology of the Body

1. The single greatest threat to the stability of marriage and the family has come from an inordinate attachment to sex.
   1. It has become popular to deny the natural relationship between sexuality and the reproduction.
   2. This denial is made practical through the use of artificial birth control.
2. **Theology of the Body** refers to the restoration of a positive appreciation of sexuality
   1. It is an effort to help us value sexual relationships understood in the context of Natural Law.
   2. It’s an effort to restore an appreciation for and tenderness toward others.
3. Pope John Paul II is the source of Theology of the Body.
   1. Its goal is to offer a life-giving alternative to the culture of death.
   2. It offers the counter-cultural view of relationships forged in accord with the Post Modern view of reality.
4. Theology of the Body calls us to respect the dignity of others and self.
   1. It explains a healthy, holy way to understand ourselves as beings that embody an immortal rational soul in physical gendered bodies.
   2. This theology helps us realize why God choose to create us male and female.
      1. The wife and husband can celebrate intimacy in a physical way such that the celebration is the means by which we ask God to create from nothing a new human soul to be embodied in the context of the genetic material shared by the parents.
      2. This is a profoundly sacred act because in it we recognize the source and summit of our existence.
5. Pope John Paul II taught the Theology of the Body throughout his pontificate.

Marriage

1. The matrimonial covenant, by which a man and woman establish between themselves a partnership for the whole of life, is by its nature:
   1. Ordered to the good of the spouses
   2. Procreation and rearing of children.
2. Marriage in God’s Plan for Our Salvation (1601-1605)
   1. Scripture begins with the creation of man and woman in God’s image and ends with the wedding-feast of the Lamb.
   2. God created marriage and endowed it with laws proper to its nature.
   3. Marriage is a universal institution arising from the nature of humanity.
      1. Every culture holds it in higher esteem than other sexual unions.
      2. In every culture a marriage covenant is **bilateral** meaning between one man and one woman. Polygamy is several marriages, not one marriage to several women.
3. The negative effects of contemporary culture on marriage.
   1. Non-Essentialism view marriage only in terms of the pragmatic.
      1. This reduces the union to social merger between a man and woman.
      2. The spouse becomes a means to the partner’s end.
   2. Existentialism views marriage as whatever they say it is.
      1. This changes the union so that it no longer reflects bilateral nature of humans.
      2. This changes the union so that it no longer conforms to Scripture and Tradition.

Same-Sex Marriage

1. The Church teaches that homosexual persons must be accepted with respect, compassion, and sensitivity. (2357-2359)
   1. No persons should be the victim of unjust discrimination. *Gay Bashing*
   2. No person should deny the nature of marriage as revealed by God. *Same-sex marriage.*
2. Because marriage is ordered to both the good of the spouses and the procreation and rearing of children, the marital union must in principle be open to both of these goods.

The Sacrament of Matrimony

1. The Sacrament of Matrimony (2360-2363)
   1. Christ instituted matrimony as a sacrament because the marriage can be a means of spiritual growth.
      1. The covenant of marriage is metaphor for Christ and His Church.
      2. Christ and His Church is a metaphor for the Sacrament of Matrimony.
   2. When Matrimony is sacramentally lived, the husband and wife unite their struggles to love the Father as Jesus does with their whole heart, mind, soul, and self, and others as Jesus loves them, into a jointly lived faith journey.
2. A sacramental wedding celebrates a man and women giving themselves completely and without reservation to each other in the name of Jesus Christ.
   1. By living this commitment out, the couple actualizes the grace of the sacrament.
   2. Nothing can be actualized that first doesn’t exist in potential.
3. The potential for a sacramental marriage results from knowing and loving each other and Christ.
   1. We cannot know a substance (person) apart from its accidents (traits).
   2. It takes a commitment on the part of the parties to disambiguate the traits that we find in Christ, each other, and self.
4. The substantial form of the person is that person’s immortal rational soul.
   1. When persons fall in love, a connection is made between souls.
   2. When those connected souls strive to be their better more Christ-like selves today and their best most Christ-like selves in Eternity as husband and wife, the potential for a sacramental marriage is most fully actualized.

Birth Control

1. Birth control has proven to be a vexing issue for Catholics.
   1. Catholics have poorly received the Church’s teaching on contraception.
   2. This is because Catholics have a poor understanding of the Church’s view of matrimony.
2. In Matrimony, the husband and wife give themselves to each other fully and without reservation.
   1. Intercourse celebrates the giving of self fully and without reservation.
   2. Birth control can be employed only when it is consistent with the giving of self fully and without reservation.
3. Natural Family Planning when used with the intention of giving of self fully and without reservation is consistent with the nature of matrimony.
4. Artificial birth control methods make it possible to have intercourse without giving of self fully and without reservation.
   1. Sex can be more safely done for self-interest.
   2. This has led to an increase in sexual assaults and acquaintance rape.
5. Pope Paul VI’s taught in *Humane Vitae* that artificial birth control would have the following impact:
   1. Tendency to mistreat one’s own body.
   2. General decline in the overall morality of people.
   3. Loss reverence for women
   4. Loss of respect for matrimony.
   5. Government use of birth control for social engineering.

Offenses against Matrimony

1. Adultery refers to marital infidelity when at least one of individuals involved is married to another individual.
   1. The adulterer violates the matrimonial vow that he or she made.
   2. The adulterer commits an injustice against their faithful spouse.
2. Divorce refers to the dissolution of the civil bond of marriage.
   1. The sacramental bond cannot be undone.
   2. Divorce usually introduces disorder into the family and society that can have a detrimental impact on all concerned.
3. Other Offenses
   1. Incest destroys the nurturing nature of family by introducing sex into the relationship.
   2. Polygamy attacks the very nature of marriage by negating the exclusivity that must be present for a man and woman to give themselves to each other fully and without reservation.
   3. Free Unions and Trial Marriages negate the covenant nature of Matrimony in which the spouses accept each other for better or for worse.

The Gift of a Child

1. Couples who cannot have children may suffer great sadness because of the sense of loss.
   1. The Church encourages medical research and treatments that reduce sterility.
   2. Only those techniques the repair, but do not replace the act of procreation are morally acceptable.
2. The act of intercourse and the act of procreation cannot be separated into two unrelated events.

Family

1. The Family is the fundamental social unit of humankind. It’s purposes are:
   1. To nurture its members.
   2. To propagate children.
   3. To regulate sexual conduct in a society.
   4. To form the domestic Church
2. No other institution has as much impact on people’s ability to attain happiness than the family.
   1. The love of family helps its members to recognize their dignity; it enhances their self-esteem.
   2. Self-esteem is the foundation for the happiness—joy and contentment.
3. The absence of a loving family can reduce the self-esteem of its members. *Negligence or abuse*
   1. This can lead to arrogant behavior as a means of aggrandizing the ego.
   2. The aggrandized ego becomes the substitute for self-esteem.

Rights of the Family

1. The Church has identified a number of Rights of the Family (2211)
   1. People should have the freedom to establish a family, have children, and rear them in keeping with their own moral and religious convictions.
   2. Governments should protect the stability of the marriage bond and the institution of family.
   3. People have a right to private property, to free enterprise, to obtain work and housing, and the right to emigrate.
   4. In keeping with the country’s institutions, the rights to medical care, assistance for the aged and family benefits.
   5. Governments should protect the health and security of families especially from dangers like drugs, pornography, alcoholism, etc
   6. Families should have the freedom to form associations with other families and so to have representation before civil authority.
2. The Duties of the Family
   1. Nurture its members so that they can realize their potential more fully and so attain happiness.
   2. Contribute to the good of the church, community, and the world.
3. Our Duties to the Family
   1. Respect the marital bond.
   2. Protect and nurture children.
   3. Respect your power to create life.

The Celebration of Matrimony

1. Ideally, the sacrament of matrimony is celebrated in the context of the Holy Mass. (1621-1623)
   1. The relationship of Christ and the Church is analogous to a relationship between spouses.
   2. The sacrament of matrimony creates a family—a domestic church which will be key to transmitting the Holy Faith to the next generation.
2. The spouses act as ministers of Christ conferring the sacrament upon each other.
   1. The presiding minister (bishop, priest, or deacon) serves as a witness of the exchange of the vows.
   2. The presiding minister’s blessing is necessary to the validity of the sacrament.
3. To have a valid exchange of vows, the spouse must be free to contract marriage.
   1. The parties must be acting without constraint or coercion.
   2. The parties must not be impeded by any natural or ecclesiastic law.

The Domestic Church

1. Jesus chose to be born into and grow up in a family. (1655-1658)
   1. In the early Church, converts often brought their families with them into the Faith.
   2. The desire of parents to promote the happiness of their children often prompt within them a deeper commitment to Christ and His Church.
2. The power of the family to either support or defeat the Christian life in their children is without equal.

Exercise

Chart the rights of the family.

Review

1. Why is marriage referred to as a universal institution?
2. Why is the family so important in the pursuit of happiness?
3. What are three duties that we have to the family?

**5.4 The Vocation to Holy Orders**

Key Concept

**Holy Order** is the sacrament by which the grace needed to effect ordained ministry in the Church is conferred.

Key Terms

Holy Orders Deaconate

Papacy College of Bishops

Bishop Celibacy

Presbyter Episcopacy

Servant Leader

Mediator

Outline

Liturgical Hierarchy: Holy Orders

1. Holy Orders is the Sacrament by which the mission entrusted by Christ to the Apostles continues to be exercised until the end of time.
2. The Liturgical Hierarchy has three levels: bishop, priest, and deacon.
3. Requirements for Priesthood.
   1. Sufficient intellectual ability
   2. Spiritual person
   3. Promise of obedience to the bishop
   4. Promise of celibacy (Latin Rite)
4. The Call to Ordained Ministry is a call to the role of leader, mediator, and servant.
   1. **Leader** is a person who brings out the best in others in concert with the beliefs and values of the organization. Seen particularly in the bishop.
   2. **Mediator** is a person who stands in for another. Ordained ministers stand in for Christ especially in the celebration of the Mass. Seen particularly in the priest.
   3. **Servant** is a person who serves others by acting in accord with the corporal and spiritual works of mercy. Seen particularly in the deacon.

Liturgical Hierarchy: Bishop

1. The **Episcopacy** refers to the office of bishop (0880-0896)
2. The **bishop** is the overseer of a particular church (Diocesan Ordinary).
   1. He acts in the person Jesus assisted by priests and deacons.
   2. The bishops are the successors of the Apostles
   3. The New Testament documents that the Apostles were commissioned to proclaim and baptize in the name of the Holy Trinity. (1086,1087)
3. Primary sources from the Patristic Church document that the apostles ordained *overseers* to maintain the authenticity of the Christian faith.
4. The Bishops are the visible source and foundation of unity for their particular church (diocese). (0888-0896)
   1. The first task of the bishop is to proclaim the Revelation.
   2. The bishop is the steward of Grace presiding over the sacramental life of the particular church.
   3. They govern the church by their counsel, exhortation and example.
5. The **College of Bishops** refers to the bishops of the world meeting in whole or in part under the auspices of the Pope to exercise apostolic authority of the universal church.

Liturgical Hierarchy: Priest

1. The **Presbyter** refers to the office of the Priest.
2. The priest is the coworker of the bishop from whom he receives a delegation of authority permitting him to exercise his priesthood.
   1. Priests are ordained to offer sacrifice (The Mass)
   2. They also administer the sacraments of Penance, Baptism, Anointing of the Sick, and preside at the Sacrament of Matrimony.

Liturgical Hierarchy: Deacon

1. The **Deaconate** refers to the office of the Deacon. The office has a special attachment to the bishop for the purpose of rendering service to those in need.
2. Deacons are ordained to serve.
   1. They proclaim the Gospel
   2. Assist with the distribution of Holy Communion
   3. Bless marriages and preside at funerals

Celibacy

1. **Celibacy** is an ecclesiastical law that forbids those in a married state from receiving Holy Orders and those in Holy Orders from marrying.
2. It includes the promise to live in perfect chastity.
3. The purposes of celibacy are:
   1. To free the clergy from the responsibilities of being a spouse and parent.
   2. To relieve the priest of the inclination to have personal or family motives that might cloud his judgment.
   3. To be a model of chastity by placing the goods of the Kingdom 0f God before the goods of this life.
4. Celibacy is the norm in the Latin Rite. Some married Episcopal priests who converted to Catholicism have been later ordained as Catholic priests.

Celebrating Holy Orders

1. Because of the importance of ordination to the Church, the ceremony should take place during the Holy Mass preferably celebrated on a Sunday. (1572-1584)
2. The essential rite of Holy Orders is the bishop’s imposition of hands on the head of the ordained.
   1. The Bishop asks God for an outpouring of the Holy Spirit so that the newly ordained may have the graces needed to carry out their ministry.
   2. Because Jesus conferred on the apostles the authority to lead the Church, and the bishop is a successor of the apostles, only bishops ordain.
3. Only men (males) who are baptized can validly receive the sacrament of ordination.
   1. This is because Jesus selected only me to serve as his ordained ministers.
   2. In celebrating the Holy Mass, the priest acts in the person of Christ.
4. The effect of the sacrament is to confer an indelible spiritual character that cannot be repealed, repeated, or conferred temporarily.
   1. A priest can be discharged and forbidden to function as a priest for a grave reason.
   2. Strictly speaking, the priest cannot be returned to a non-ordained state.

Exercise

Compare and contrast the role of bishop, priest, and deacon.

Review

* + 1. What are the requirements for priesthood?
    2. What is the relationship between the apostles and bishops?
    3. What are the three main tasks of a bishop?